THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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AUTUMN.

If there's a sober scene,
That could communicate its soberness
To mind of man, 't is this autumnal cast—
This shutting of the year—this sorrowful,
Yet pleasing preparation for the thoughts
Of coming winter.

Let me muse awhile.—
Since the last autumn days were on the earth,
How many a friend has seen his friend grow pale,
And wither, like the faded leaf. A wife—
A mother—or, perchance, her precious babes,
Or he who was the stay of age—away,
To silence and the grave—how quickly gone!
The pestilence, like the fierce simoom blast,
Hath swept this fair creation. The sadness
Of the tomb hath settled down for ever
On many a happy home. Ye fallen leaves!
Ye sighing blasts! Ye melancholy hues
Of fading eve! Ye seem to sympathize
With blighted hopes, and hearts by sorrow rent.

Sweet autumn days! emblems of fading life!
'T is good to yield us to your chastening spell.
'T is good to meditate that we are bound
To the same earth, that takes the gaudy gems
Of summer's radiance. 'T is *better* far,
With cheerful faith to look beyond the grave
To scenes of coming glory. Oh! how grand
Must be that gorgeous sky—a glowing sapphire—
Far more rich than this, that graces autumn!
How pure the atmosphere, that never felt
The breath of pestilence! How sweet the light
Outshining all the charms of these soft rays,
That now enchant us! Then each blissful beam
Will come in glory from the throne of God;
All bright, all sweet, all soft, all splendid things
Will be eclipsed and lost before the scenes
Of yonder world.

These frames that sink to earth,
Like autumnal leaves, shall rise in beauty's glow.
The eye shall shine with joy. The beating heart
Shall swell with gratitude. The countenance
Shall beam with radiant peace, like his who came
From Sinai's mount, and light its circles traced
Around his holy brow. The voice of each
Shall tell its tale, and all shall join
To sing the Saviour's praise. Then broken hearts
Shall cease their gloomy fears; and, bound in love,
Shall feel all peace, all harmony, all joy,
Growing and springing up for evermore.

Christian Index.

MISCELLANY.

HODNET CHURCH, SHROPSHIRE.—(BISHOP HEBER'S.)

I sat down upon an old bench of heavy black oak in the rector's chancel of Hodnet Church. The day was very beautiful; it was one of those mild sunny days that come, many of them together, before the blackthorn blossoms and the sharp east-wind sets in, making a second, though a short-lived winter. Through the Gothic archway of the little chancel-door, all seemed bright and cheerful in the open air, the atmosphere full of golden light, the springing grass in the church-yard, the young fresh leaves just opening, the ceaseless cawing of the busy rooks in the high trees about Hodnet Hall, and the sweet songs of a hundred joyous birds.

The solemn quietness and mellowed light within the church were better suited to my mood. I was thinking of Reginald Heber. It was in that church that he had led the worship of the great congregation, during the period of his ministry in England, until he was made bishop of Calcutta. How often had his untravelled heart turned to his beloved parishioners in dear, dear Hodnet; and doubtless that country church and the old familiar faces there, had often and often risen up before him, and been welcomed with blessings from his kind and loving heart. I thought of his farewell sermon in the midst of his sorrowing flock, and of the affecting description given of his departure from Hodnet. "From a range of high grounds near Newport, he turned back to catch a last view of his beloved Hodnet; and here the feelings which he had hitherto suppressed in tenderness to others, burst forth unrestrained, and he uttered the words which have proved prophetic, that he 'should return to it no more!'" As I thought of him, I blessed that gracious Master, who, in calling his servant from the charge of a few sheep in this quiet and remote spot, to make him the shepherd of the flocks upon a thousand pastures, had so graciously fitted him for his high calling, not only bestowing upon him many splendid gifts, but those meek and lowly graces without which no gifts of genius could have made him fit to be the minister of Him, who is at once meek and lowly in heart, and the great Shepherd and Bishop of our souls. I thought of that which has always appeared to me the most blessed assurance of his growth in grace, and his ripeness for eternity, the prayer found after his departure in his book of private devotions, bearing the date of the 28th of March. (He entered into his rest on the 3d of April.)—"O my Father, my Master, my Saviour, and my King, unworthy and wicked as I am, reject me not as a polluted vessel; but so quicken me by Thy Spirit from the death of sin, that I may walk in newness of life before Thee! Convert me first, O Lord! that I may be the means in Thy hand of strengthening my brethren! Convert me, that I may be blessed to the conversion of many! Yea, convert me, O Jesus! for mine own sins' sake, and the greatness of my undeserving before Thee, that I, who need Thy mercy most, may find it in most abundance! Lord, I believe—help thou mine unbelief! Lord, I repent—help Thou mine impenitence! Turn Thou me, O Lord, and so shall I be turned! Be favorable unto me, and I shall live! and let what remaineth of my life be spent in Thy service, who livest and reignest with the Father and the Holy Ghost, now and for ever! Amen." And as I thought upon this prayer of a contrite and believing heart, I felt how many of those who praise Reginald Heber for the natural sweetness of his disposition and his character, naturally lovely among men, how many think nothing of that disposition and that character which distinguished him as a renewed and spiritual man before his God. Had he rested in his natural character, it might have been said of him, "And Jesus beholding him loved him, and said unto him, One thing thou lackest;" he did not, however, rest in that fair and amiable character, but was taught by the Gospel to form his opinion of himself, and on his tomb, it might have been written, and written in sober truth,

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

But how am I writing on, forgetting that I sat down to give some account of Hodnet. Ah! who that enters Hodnet Church will not sometimes forget every thing but Reginald Heber! We will go to his tomb, not his grave, for his honored remains rest in another quarter of the globe.

On the side wall of the southern chancel, just beyond and just above the very spot where the good rector of Hodnet had so often stood, is a tablet of white marble, upon which the finely-shaped head and intelligent features of Reginald Heber have been cut in bold relief by Chauntrey. The tablet itself, and the folds of rich drapery partly veiling it, are extremely elegant. There is a long inscription—too long for the monument of Heber, and too commonplace. I was glad, however, to find an English epitaph over a minister of the Church of England, which the poor and unlearned of an English congregation can read for themselves.

Sacred to the memory of the Right Reverend Father in God,
REGINALD HEBER,
Who was born April 21, 1783,
Instituted to the Rectory of this parish, 1807;
Chosen Preacher at Lincoln's Inn, 1822;
Consecrated Bishop of Calcutta, 1823;
And died at Trichinopoly.
This monument is erected at the request of
His maternal uncle, the Reverend G. Allanson,
Late Rector of this parish;
In honor of one whose virtues will long be held in pious
Remembrance here, where the poorest of his parishioners
Regarded him as a friend, and where he
Administered to the temporal and spiritual wants of all,
As a father and a faithful guide;
One whose preaching was simple, impressive, charitable, earnest,
Eloquent,
Fitted alike to move the affections, and convince
The understanding;
Whose life was a beautiful example of the
Religion to which it was devoted;
And who in every state, to which he was called,
Performed his humblest, as well as his highest duties,
Diligently and cheerfully, with all his heart,
And with all his soul, and with all his strength.

I have had more facilities than a mere visiter would have had for learning something of the history of Hodnet Church, but very slender materials are to be found at the place itself. Leland's description of it in one word exactly suits it now: "Hodnet, a townlett." It is neither a village nor a town, but consists of little more than two streets of irregular buildings. At the upper end of the higher street stands the church. The whole church-yard and many parts of the "townlett" are bedded on a huge mass of rock, the old red sandstone which is often, I believe, a projecting stratum in this part of Shropshire.—The church is built of the same kind of rock. There are two small chapels of ease to the church of Hodnet, for the parish itself is very extensive, and consists of thirteen townships; but the clergymen of the little churches of Moretonsea and of Weston do not officiate in Hodnet Church.

The manor of Hodnet was formerly holden by the service of being seneschal of the honor of Montgomery; and the lord of the manor of Hodnet was provided, at the cost of the Earl of Montgomery, with a dwelling-house, within the balliam of the castle, for himself, his esquires and pages, his lady, and her female attendants. The name of Hodnet, or, as it was anciently written, Odenett, was taken from Odo, probably the father of Balwyn, the lieutenant of the celebrated Roger, first earl of Shrewsbury (or Schrobesbury) and Montgomery at the time of the Conquest.—For five generations, the Hodnets owned the lordship, and church, and lands bearing their name, till in the reign of Edward the Second, Matilda de Hodnet, the heiress of the whole property, bestowed her hand and all the wealth of her ancestors on William de Ludlowe, of Stokesay, near Ludlow, knight. Their descendants for seven generations were possessors of the demesne. The largest part of Hodnet Hall was built by them in the fourteenth century, and finished by the Vernons in the sixteenth. The Vernons, a noble family, originally from Vernon in Normandy, and possessors of Tonge Castle in Shropshire, Haddon Hall in Derbyshire, and many other large estates, intermarried with the Ludlows some years after the battle of Shrewsbury, (in which Sir Richard Vernon is mentioned by Shakspeare as the cousin and companion of Harry Hotspur,) and succeeded to the estate on the failure of the Ludlows. In the Vernons it remained till 1754, when the male line failed, and the property passed to Bishop Heber's grandfather, who descended from them in the female line.

Doubtless the tombs of the Hodnets, and the Ludlows, and the Vernons, were once to be seen in the church of Hodnet. Where are they now? There is but one—the tomb of Henrietta, the last who bore the name of Vernon. From the roof above are suspended, on one side, the falchion and gauntlet, and on the other, the spurs of knighthood; but even these are splashed with whitewash, and wherever the eye may turn, except on the few other tombs, which I shall not pass over unnamed, one drear expanse of whitewash meets the eye. The work of spoliation seems to have been carried on at Hodnet with a bold and reckless hand during the rebellion. The rector, Dr. John Arnway, Archdeacon of Lichfield, being devotedly attached to the royal cause, was driven from Hodnet by the garrison of Wenn. His rectory and his books were burnt, and not merely to the rector, and his own personal possessions, did this persecution extend,—the church was stripped of its ancient memorials, even the registers were destroyed. Dr. Arnway has related part of his sufferings* in two little pieces called "The Tablet," and "An Alarm." In one of them he says, "they offered me 400*l.* per annum, sweetened with the commendation of my abilities, to bow to it (meaning the covenant.) I replied that I had rather cast my staff and tackling all overboard to save my passenger and pinnace (soul and body) than sink my passenger and pinnace to preserve my staff and tackling." Again he complains that his persecutors left him not a Bible of his library to comfort him, nor a sheaf of his means to nourish him, nor a suit of his clothes to cover him, nor use of common air to refresh him. He lost a large fortune, which he did not lament in his extremest penury, and never recovered either his books or papers, but after being imprisoned and very ill-used, he fled first to the Hague and then to Virginia, where he died in poverty before the Restoration. "He was a very worthy and excellent man; he yearly clothed a certain number of poor old people (I think they were twelve) and dined as many every Sunday at his table; and his loyalty kept pace with his charity, for he furnished out no less than eight troopers for his Majesty's service, which alone is sufficient to account for the true reason of all his troubles."† After the turbulent times of the Rebellion, a most extraordinary carelessness and negligence seem to have prevailed for many years about Hodnet Church.

The spacious church is divided into two broad aisles and chancels by a row of six pillars, five of them circular and one octangular, running lengthways the whole extent of the building, and supporting five circular and two pointed arches; the capitals of the pillars are without any ornament. The ceilings of the north and south chancels are pannelled with dark oak, and small, but flowered, bosses. The royal arms are painted between the south aisle and the chancel, with the date 1660. The church is dedicated to St. Oswald. At the principal entrance is a small oaken box for alms, with two locks, and the words "Remember the poor" in raised carving upon the front of it.

Hodnet Church is said to have been built by Sir Rowland Hill, in the reign of Henry the Eighth. I suspect it was rather rebuilt in parts than built by him. The tower is octagonal, and said to be Norman, and in the chancel, on the southern wall, are three trefoil-headed stone stalls, similar to those in Preston Church, the seats of the Celebrant, the Deacon, and the Subdeacon of the Roman Catholic Church. It is not likely that Sir Rowland Hill, the first Protestant Lord Mayor of London, would have built a church for Protestants, with these three seats for popish clergy. There is little that is attractive either to the antiquary or the man of elegant taste in Hodnet Church. The font is very old and grotesque, but some village painter has exerted his barbarous skill to spoil its old rough carving of griffins and other monsters, by a smooth surface of white paint, smeared and striped with grey, intended to represent marble. In the broad and lofty mullioned window that fills up the whole eastern end of the northern chancel, there are one or two fragments of colored glass, no more. Beneath this window stands a reading desk, of carved oak, to which some old books are fastened with chains. But Fox and Jewell and the other few ancient volumes are now seldom opened.

"All needless now their weight of massy chain,
Safe in themselves the once loved works remain;
No readers now invade their still retreat,
None try to steal them from their parent seat;
Like ancient beauties they may now discard
Chains, bolts, and locks, and lie without a guard."
Crabbe's Library.

On the south wall, but upon the chancel wall higher up, are two other monuments, the most simply elegant of any in the church, both possessing a melancholy interest; for they are memorials of the graves of two young clergymen, Thomas Cuthbert Heber, and Charles Cowley Cholmondeley,‡ the first the younger brother, the latter the husband of Reginald Heber's only sister. Both of them were tenderly loved, both are still deeply lamented, and both were well worthy to be loved and lamented with no common affection.

Hodnet is worthy of notice as being the native parish of the high and truly honorable family of the Hills, of Hawkstone. The family vault, bearing the date of A. D. 1500, is beneath the pavement of the north chancel. Sir Rowland Hill, already mentioned, an ancestor of the present family, was born at Hawkstone, in the parish of Hodnet, in the reign of Henry the Seventh.—He was one of the most opulent merchants of his time, and possessed immense wealth. Fuller has given this fine testimony to his character,—"Being sensible that his great estate was given him of God, it was his desire to devote it to his glory;" and he seems to have acted according to this desire, for he was not only prayerful, conscientious, and watchful, but distinguished for his good deeds and his munificent spirit.

There are several monuments in Hodnet Church sacred to the memory of members of this excellent and much respected family.

In a corner, where it cannot be generally seen, is the monumental tablet of Sir Richard Hill, the elder brother of that generation of which the Rev. Rowland Hill is now the only survivor.

Another curious circumstance is worthy of note, as connected with Hodnet Church. The sum of 2*l.* 15*s.* 2*d.* is paid yearly, according to some old agreement, by the rector of Hodnet, to the Pendrills of Boscobel, the family in whose house Charles the Second was concealed. Perhaps the patron in those days, as well as the rector, Dr. Arnway, was devotedly attached to the Royal Fugitive, and consented to pay off part of the King's debt of gratitude by allowing such a tax to be laid on the income of the living of Hodnet.—*British Magazine.*

* See Walker, Part II. p. 40.
† See Walker's Sufferings of the Clergy.
‡ To this gentleman the church of Hodnet owes the repair and restoration of the chancel.

GOSPEL PATRIOTISM AND FRIENDSHIP.

It has been objected to the Gospel by those who have either openly attacked it, or who have not deeply and in their hearts considered its precepts, that it is defective as a rule of life, and that whether we view it as a moral or a political code, it takes no notice of some of the strongest principles which act upon the mind, and which are essential to the existence of society. Thus we may hear it said, that the Bible nowhere inculcates patriotism as a duty, nor speaks of it as a thing which is worthy of admiration or praise. So also it has been observed, that throughout the same book no rules have been laid down for friendship; nor have any of the public and private virtues been recommended and explained with the same clearness and precision, which are to be met with in the works of heathen moralists.

That the Bible does not contain a regular digest of ethical precepts, is a point which no one would deny: and good reasons have been given why our Lord and his apostles did not adopt that method of teaching. It might easily be shown, that when patriotism is said to be omitted in the New Testament, it is from a worldly, a narrow, a selfish view of patriotism, that such a complaint is made. Inquire of the lover of his country in former times, or inquire of the politician in our own, and the patriot is he who, though he sinks his own good in that of his country, yet places his country's good above that of all mankind. But how can a virtue such as this find a place in the same page which tells us to love all men, and to pray even for our enemies? It might easily be shown, that the true patriot is he, who makes his country great, because he makes it good; who teaches it to cast away the mean and miserable notion, that one country is to rise upon the ruins of another; who inculcates that great truth, which even human calculations are now beginning to confirm, that no community and no country can be prosperous, unless it is also the cause of prosperity to others. This was a patriotism which the Heathen never knew, but of which we may read in every page of the Gospel. So it is with friendship. It is not defined with the same accuracy; its duties are not analyzed with the same minuteness; rules and directions are not given for every contingency; and yet I say with confidence that the friendship of the Gospel is as much a higher and holier principle than that of the heathen moralist, as the souls of men are more precious than their bodies, and as eternity is longer than a moment. It is in this proportion, that the morality of the Gospel surpasses that of the Grecian or Roman sages: and it will be my object at present to offer some remarks upon friendship, considered as a Christian virtue.

It is very far from my wish to depreciate what has been written upon this subject by the philosophers of old. Much of what they have said, might be transferred with advantage to the pages of Christian writers; and the evils of life might be smoothed, and its graces beautified, if much of it was written upon our own hearts. But when I say this, I would be understood to speak of hearts which have been trained and tutored by the precepts of the Gospel: for without this previous culture, we are dropping the good seed by the way side, or upon the barren rock. It may be doubted whether many persons have been directly benefited in their principles or their practice by rules and systems of morality. Their memories may be exercised; their reasoning powers may be improved; and if they are led to compare the Heathen morality with that of the Gospel, they will not have thrown away their time or their labor. But I again say, that rules and systems, though they may exercise the head, do not go far in improving the heart. No persons would practise the precepts which are given by Aristotle or Cicero, unless they are in accordance with their own natural feelings: and if they do practise them, it is in obedience to those feelings, and not to Aristotle or Cicero. Who, I would ask, in choosing or in serving a friend, would stop to consider what these philosophers have written? or who would value the friendship of that man who, when asked for a token of affection, would give a precept of philosophy; or, when called upon to act, would consult his book instead of his heart?—Burton's *Sermons.*

For the Churchman.

MYTHOLOGY OF THE DANES.

Mr. Editor,—The following is a brief outline of that mythology of the Danes, which is detailed in the Edda. It had grown up in the interval between the Saxon conquest and the first Danish invasions. Monstrous as this mythology was, it had a dreadful effect upon the national character. It is offered for insertion in "The Churchman," with the hope that it may prove useful to some of your readers, by inducing them to institute, for themselves, such a comparison between the religion of Jesus Christ and this most miserable invention of man; and to take such a view of what must have been the condition of those who were then living "without God, without hope," and without light, that they may be influenced by this comparison to thank God, with all their hearts, that *they* possess that "knowledge which will make them wise unto salvation," and to offer up their prayers, and to consecrate a portion of their worldly goods in aid of those endeavors which are making to carry that light and that knowledge to those of our fellow creatures, who are *now* walking in the midst of a moral darkness, no less horrible or palpable, than that of the ancient Danes.

Yours respectfully, P. A. C.

"The Danes, (under which name the people of Sweden and Norway, as well as Zealand and Jutland, were included by our old historians,) acknowledged the patriarchal truth that one Almighty God hath existed for ever, by whom all things were made. *Alfader*, the universal parent, was the name by which he was known.—Long before the earth was made, he formed *Nifleheim* or *Evil-Vome*, (Home) the abode of the wicked, in the remotest north. Opposite to this, in the remotest south, there existed a fiery region called *Muspelsheim*, the dominion of a dreadful being, by name *Surtur*, who held a burning sword. Between the world of fire and Nifleheim there was a great abyss, into which rivers of venom, rising from a fountain in the middle of hell, rolled and concreted, filling that side of the abyss with incrusted poison, and ice and cold vapors; beneath which, in the interior, there were whirlwinds of tempests. On the other side, sparks and lightning continually proceeded from the world of Surtur. In the middle of the abyss, beyond the influence of either, it was light and serene. To the north of this clear, calm region, the work of creation began. A breath of life went forth, and warmed the cold vapors; they resolved into drops; and by the power of him who governed, the giant *Ymir* was produced. A male and female sprung from under his arm during his sleep, and a son from his feet, and these begat the race of the giants of the frost, who multiplied, and were all wicked like Ymir, their father. At the same time that Ymir was produced, the same liquefaction gave birth to the cow, *Œdumla*, by whose milk, which flowed in rivers, the giant Ymir was fed. From the cow, there sprung a man gifted with beauty and power; he was the father of *Bore;* and Bore, marrying the daughter of a giant, begat *Odin* and his two brethren, between whom and Ymir there was enmity. These brethren were gods; they slew Ymir, and the blood which issued from his wounds drowned all the giants of the frost, except one wise giant and his family, who escaped in a bark, and perpetuated the race of the giants. The three brethren then dragged the body of Ymir into the abyss, and of it they made the heaven and the earth. They made the water and the sea of his blood, the mountains of his bones, and the rocks of his teeth; the firmament they made of his scull, and placed four dwarfs, called East, West, North, and South, to support it at the four corners where it rested upon the earth; they tost, into the air, his brains, which became clouds, and from his hair they made the herbs of the field. Then they seized fires from Muspelsheim, and placed them in the upper and lower parts of the sky, to enlighten the earth.—The earth, which they made, was round; round about it was the deep sea, and the shores were given to the giants; but they raised a fortress, called *Midgard*, against the giants, which, with its circumference, surrounds the world; and in the middle of the earth they built *Asgard*, which is the court of the gods. There Odin had his palace called *Lidokiaff*, (the terror of the nations,) from whence he beheld all places and all things. He and his brethren one day, as they were walking upon the shore, found two pieces of wood floating upon the waves, and taking them they made of the one a man, and a woman of the other; the man they named *Aske*, and the woman *Emla*, and these were the parents of the human race. But Odin took *Frigga*, who is the earth, his daughter to wife, and from that marriage the *Ases*, (the gods) proceeded. Their sacred city is in heaven, under the ash *Ydrasil*, the greatest of all trees, for its roots cover Nifleheim, and its branches spread over the whole earth, and reach above the heavens. The way from heaven to earth is by a bridge, (which is the rainbow,) at the end of which *Himdall*, the sentinel of the gods, hath his station to watch the giants. He sees 100 leagues round him by night as well as by day; his hearing is so acute that he hears the wool grow on the sheeps' back; when he sounds his trumpet, it is heard throughout all worlds. The souls of all who were slain in battle were received in heaven, in Odin's palace, called *Valhalla*, which had 540 gates. There they passed their lives in continual enjoyment, fighting and cutting each other to pieces every morning, then returning whole to dine upon the boar *Scrimner*, who was hunted and eaten every day, and restored to life every night, that he might be ready for the morrow; their drink was ale out of the sculls of their enemies, or mead, which a she-goat produced every day instead of milk, in quantities sufficient to inebriate them all. But this life of perfect enjoyment was not to endure for ever; for, mighty as the gods of Valhalla were, they had enemies mighty as themselves, and who were destined to prevail over them at last. The most famous of these was *Loke;* he was of the race of the giants; handsome in his person, of extraordinary ability and cunning, but wicked, and of so inconstant a temper, that he often associated with the gods, and on many occasions extricated them from great dangers.—This Loke had three dreadful offspring by a giantess. The wolf *Fenris* was one, the *Great Serpent* was the second, and *Hela* (death) the third. The gods knew from many oracles what evils would be brought upon them by this accursed progeny, and to defer a destiny which was not to be averted, Odin sent for them from the country of the giants. He placed Hela in Nifleheim, to govern the nine dolorous worlds, to which all who die of sickness or old-age are fated. *Grief* is her hall, and *Famine* her table; *Hunger* her knife, *Delay* and *Slackness* her servants, *Faintness* her porch, and *Precipice* her gate; *Cursing* and *Howling* are her tent, and her bed is *Sickness* and *Pain*. The Great Serpent he threw into the middle of the ocean, but there the monster grew, till, with his length, he encompassed the whole globe of the earth. The wolf, *Fenris*, they bred up for awhile among them, and then by treachery bound him in an enchanted chain, fastened it to a rock, and sunk him deep into the earth. The gods also imprisoned Loke in a cavern, and suspended a snake over his head, whose venom fell drop by drop upon his face. The deceit and cruelty which the gods used against this race, could not, however, change that order of events which the oracles had foretold. That dreadful time, which is called the twilight of the gods, must, at length, arise; Loke and the wolf Fenris will then break loose, and with the Great Serpent, and the Giants of the Frost, and Surtur with his fiery sword, and all the powers of Muspelsheim, pass over the bridge of heaven, which will break beneath them. The gods, and all the heroes of Valhalla, will give them battle. *Thor*, the strongest of the race of Odin, will slay the Great Serpent, but be himself suffocated by the floods of poison which the monster vomits forth. Loke and Heimdall will kill each other. The wolf Fenris, after devouring the sun, will devour Odin also, and himself be rent in pieces by *Vidar*, the son of Odin; and Surtur with his fires, will consume the whole world, gods, heroes, and men perishing in the conflagration. Another and better earth will afterward

arise, another sun, other gods, and a happier race of men.

Now what were the effects of such a dreadful superstition? In history they may be found amply detailed; but I will enumerate a few of those which must have been the natural results of such a system. The ancient Danes or the northern tribes of Europe, were remarkable for their ferociousness of character, their blood thirstiness, and the delight they took in the death of their enemies. To a people who were taught that all who died of age or sickness were doomed to an abode of misery in the world to come, (the nine dolorous worlds, governed by Hela,) the greatest of all calamities was to die in peace. Men threw themselves from precipices to avoid this evil. And as their notions of future reward were *not* less preposterous than those which they entertained of future punishment, they were even more injurious in effect. When their leaders spent the day in carnage, and refreshed themselves by drinking ale and mead out of human sculls, they fancied that they were establishing their claim to the joys of Valhalla, by taking this foretaste of its happiness on earth. It may well be supposed that the rites of such a people partook of the character of their ferocious faith. Some of their ceremonies were obscure, others were bloody. They sacrificed human victims, whose bodies were suspended in the sacred groves, and innocent infants tossed upon pikes, were barbarously murdered to avert the wrath or obtain the favor of the demons whom they ignorantly worshipped. In a word, the principle upon which their religion was based, was war, universal war, which they considered the glory and the privilege of man. Their faith sanctioned the most atrocious and accursed actions, and had the misery of mankind for its end.

What is the condition of the modern heathen world? Is *their* idolatry less loathsome, for its obscurities and revolting cruelties? Is the spiritual thraldom of the benighted Hindoo, and of the wretched African, less complete? Let the record of their miseries, of their crimes, of their deep, dreadful, blinded infatuation answer! Let the blood of the devoted missionary answer! What then is the call from every land where the cross is not seen? What is the voice of God, of conscience, upon every Christian heart? Let that heart answer, "*as* unto God." Remember, that while we deliberate millions are going where our sympathies, our aid,—where the knowledge of truth itself, will be unavailing.

COMMUNICATIONS.

For the Churchman.

THE CHURCH IN THE WEST.

A meeting was held in St. George's Church on Monday evening last, to devise means of aiding the Protestant Episcopal Domestic and Foreign Missionary Society in the extension of their operations in the Valley of the Mississippi. President Duer having been called to the chair, several animating and interesting addresses were delivered by the Rev. Drs. Smith, M'Ilvaine, Richmond, Col. Coulson, and others, describing from personal knowledge and observation the extreme destitution of religious privilege in that district of country, and urging with the most eloquent earnestness immediate and active measures for the spiritual relief of its inhabitants. It was convincingly demonstrated that an opening was offered for the introduction and establishment of the worship of our venerable and pure Church at this moment, into a country destined, in all human probability, to become immensely populous, which it was the duty of pious and charitable Churchmen to improve with zeal and fidelity.

A subscription, with reference to the objects of the meeting had been previously obtained by a clergyman from seven individuals, for five years, of $100 per annum: this paper was handed in at the meeting.* In addition, three subscriptions were received of $50 per annum for five years; and one each for $1 and $15. A collection made at the same time, resulted in the contribution of $175 71, the whole being designed for the promotion of the Church in the Western and South-western States. Also a subscription of $20 per annum for five years, toward the support of an additional professor in Kenyon College.

* Since the meeting, the additional sum of one hundred dollars for one year, has been obtained by the same clergyman.

[An interesting meeting was held at the Church of the Ascension on the evening of the 21st ult., at which nearly $700 was collected, which has, as we have just learned, been since considerably increased, for the support of the Greek Mission. We regret that no account of the meeting was furnished us. Miss Mulligan, sister of Mrs. Hill, has gone out as an assistant to join the establishment at Athens.]

For the Churchman.

REPORTS OF CONVENTION PROCEEDINGS.

Mr. Editor,—A friend has shown me a late number of the Gambier Observer, wherein an "Episcopalian" purports to give an account of a late meeting of the Convention of New-Jersey. This writer makes a statement of (what he would probably call) facts, and expresses his opinions. I happened to be present at that Convention, and occupied a seat sufficiently near the chancel to enable me to *know* what transpired. It is not my wish to give currency to any opinion respecting the motives of the individual who has so offered himself as an accuser of the brethren. It is sufficient for me, with your permission, to point out some of the errors contained in that statement.

The "Episcopalian" (I am sorry, Sir, that he should have assumed a name which ought to be guaranty for truth,) asserts that after the *fifth* ballot a *small* majority determined the election. No one from this would imagine that the result of the *sixth* ballot showed 12 out of 14 clergymen in favor of the Rev. Mr. Doane.

He speaks of its having been *asserted* that some candidates had been consulted. Sir, I run no hazard in saying this is not so; and, on the contrary, the friends of one of the candidates expressly declined making any statement.

He gives his readers reasons to suppose that conference had been held with another (the successful) candidate. Sir, nothing is more untrue. Such a conference had never been had, and nothing was said which would have given just reason for the drawing of such an inference. The present Bishop of New-Jersey had not the least intimation of his being a candidate until his election was announced to him, by a committee from the Convention.

The "Episcopalian" notices the failure of an attempt to have the election ushered in by invoking God's blessing. It is hoped that this occurrence may be placed upon the true ground. The Convention had met for a special purpose. Divine service, with the Communion, had occupied the whole morning; and at the time of moving the resolution alluded to, it was past 3 o'clock. Now, Sir, when these facts are considered, the failure of the resolution has not that appearance which it wears in the communication in the Gambier Observer.

Without noticing the unnecessary pains taken by the "Episcopalian" to obtain a seat, and some other things, I am constrained to admit that in the Diocese of New-Jersey, as well as in Ohio and all other dioceses, there *is* a deficiency of the due influence of the religion of the Lord Jesus Christ.

THE CHURCHMAN.

SATURDAY, NOVEMBER 3, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list

THE PRESENT NUMBER

Of the Churchman, of which extra copies have been printed, will be sent to persons not subscribers, with the design expressed in the editorial article below upon the subject of The Press, and in the circular which follows that article.

General Convention.—On Saturday, Oct. 27, the Convention met by adjournment, after the usual morning prayers.

The Committee on Testimonials reported favorably in relation to all the documents laid before them.

The Rev. Mr. Gibbes' resolutions, proposed on Friday, by which the Bishopric of Ohio is declared now vacant, while the House disclaims any intention to sanction episcopal resignations, were again moved, and after some discussion laid on the table, that the message from the House of Bishops, received and read on Friday evening might be again read, with a view to concurrence on the part of the House.

The question of concurrence being put by Orders and States, the yeas and nays being called for, was decided in the negative by a non-concurrence of the two orders; the vote being, of the Clergy, *ayes*, 8 states; *noes*, 10. Of the Laity, *ayes*, 10; *noes*, 8.

The resolutions of the Rev. Mr. Gibbes were then further discussed and carried, the question being put as before, with the following results; Clergy, *ayes*, 10 states; *noes*, 8; Laity, *ayes* 10 states; *noes*, 8.

The House then proceeded to sign the testimonials of the Rev. Dr. M'Ilvaine, Bishop elect of Ohio;—the Rev. George W. Doane, Bishop elect of New-Jersey; the Rev. Dr. Smith, Bishop elect of Kentucky; and of the Rev. Dr. Hopkins, Bishop elect of Vermont.

On Monday, the Convention met by adjournment, (at 9, A. M.) After the reading and amendments of the minutes, the House adopted a resolution offered by President Duer, establishing a form of a certificate of the signature of the testimonials of bishops elect, by the House of Clerical and Lay Deputies; on the principle of the sufficiency of a majority of a quorum for that purpose.

The resolutions on the subject of the admission of the churches in Michigan Territory, were then called up; the admission was again opposed on the ground that the constitution contemplated only 'States,' strictly so called, in its provisions. After considerable discussion, this objection was set aside, and a resolution adopted, declaring the 'Territories' to be within the spirit and meaning of the constitution. A further objection to the admission of the Church in Michigan, grounded on an alleged informality in its accession to the Protestant Episcopal Church in the United States, was also set aside, on satisfactory evidence of such an accession, by a resolution of the Convention of Michigan, which adopted the constitution, as well as by a canon under that constitution.

The Diocese of Michigan was accordingly received into union with the Convention, provided the House of Bishops concur.

A message was received from the House of Bishops, stating that having received satisfactory evidence of the election of the Rev. Dr. M'Ilvaine, to the Episcopate of Ohio, with certificates of the same and the necessary testimonials in due form, they were ready to act in the matter as soon as informed that the testimonials from the House of Clerical and Lay Deputies had been signed by a majority of the quorum of that House. The Secretary was directed to furnish a certificate to that effect in the form previously adopted.

A message from the House of Bishops, proposed a joint resolution, authorizing for use by any minister of this Church, officiating to a congregation using the French language, a French translation of the Book of Common Prayer, made and revised under the direction of the Bishop of New-York; and establishing the edition of the same published by the Messrs. Swords of New-York, in 1831, as a standard.

The Committee on the State of the Church presented their report, with a resolution recommending tabular views of the state of the dioceses, and authorizing the Secretary to append such a tabular view of the State of the Church, as far as its completion should be practicable, to the present journal.

A petition from sundry individuals in Boston and the vicinity, relative to the abridgment of the morning service of the Church, was received and referred to a committee.

A message from the House of Bishops in compliance with a request made at the last General Convention, for directions as to the postures proper during the celebration of the Communion, communicated the following recommendations.

OPINION OF THE HOUSE OF BISHOPS

Respecting the proper postures *to be observed during the administration of the holy Communion.*

The House of Clerical and Lay Deputies having, at the last Convention, requested the House of Bishops to express their opinion as to the proper postures to be used in the Communion Office, with a view of effecting uniformity in that respect, during its celebration, and the request having been then ordered to lie on the table for future consideration, the House of Bishops now communicate to the House of Clerical and Lay Deputies the opinion thus requested of them, as follows:—

First, with regard to the officiating priest, they are of opinion that as the holy Communion is of a spiritually sacrificial character, the standing posture should be observed by him, wherever that of kneeling is not expressly prescribed, to wit, in all parts, including the Ante-communion and Post-communion, except the Confession, and the prayer immediately preceding the prayer of Consecration.

Secondly, with regard to the people, the Bishops are of opinion that they should observe the kneeling posture during all the prayers and other acts of devotion, except the "*Gloria in Excelsis*," when standing is required by the rubric, and except, also, during the allowed portion of the hymns in metre, when the analogy of our services requires the same posture. The same analogy, as well as fitness of posture for the succeeding private devotions, which are required alike by propriety and godly custom, suggests *kneeling* as the posture in which to receive the final blessing.

Analogy, also, and the expression at the close of the shorter exhortation immediately preceding the Confession, as well as the rubric before the Confession, which suppose the posture of kneeling to be *then* assumed, indicate that that exhortation, and the longer one immediately preceding, should be heard by the people *standing*.

The postures, therefore, proper to be observed by the people during the Communion Office, the Bishops believe to be as follows:—

Kneeling during the whole of the Ante-communion, except the epistle, which is to be heard in the usual posture for hearing the Scriptures, and the gospel, which is ordered to be heard *standing*.

The sentences of the Offertory to be heard *sitting*, as the most favorable posture for handing alms, &c., to the person collecting.

Kneeling to be observed during the prayer for the Church militant.

Standing, during the exhortations.

Kneeling to be then resumed, and continued until after the prayer of Consecration.

Standing at the singing of the Hymn.

Kneeling when receiving the Elements, and during the Post-communion, or that part of the service which succeeds the delivering and receiving of the Elements, except the "*Gloria in Excelsis*," which is to be said or sung *standing*. After which the congregation should again *kneel* to receive the blessing.

The House of Bishops are gratified at the opportunity afforded them, by the above noticed request of the House of Clerical and Lay Deputies, of contributing to what they hope will be perfect uniformity, in all our Churches, in the matter now before them.

The Committee on Expenses presented a report and resolutions relative to the defrayal of the expenses of the Convention, which were adopted.

The Message from the House of Bishops on the subject of the Psalms in Metre, received on the 24th, was taken up, discussed, and finally received the concurrence of the House; the question being taken *per capita*, ayes 30.

A joint Committee of conference with the House of Bishops was appointed to determine the time and place of the next meeting of the Convention.

The amendment to the second article of the constitution, offered on the 20th, was called up; and, on motion of Burrage Beach, Esq., indefinitely postponed.

The Committee on Canons, reported in favor of the three proposed by the Rev. Dr. Mead, on the 20th. They were accordingly adopted and transmitted to the House of Bishops.

The House adjourned to 7 P. M.

The evening session was wholly occupied with the discussion, amendment and adoption of the following Canon.

Of Episcopal Resignations.

Whereas the resignation of the episcopal jurisdiction of a diocese is to be discountenanced, but circumstances may sometimes create an exigency which would render an adherence to this principle inexpedient; it is hereby declared that the episcopal resignation of a diocese may take place, under the following restrictions, that is to say,

1. A bishop desiring to resign shall declare his desire to do so, with the reasons therefor, in writing, and under his hand and seal, to his Council of Advice, which shall record the said writing, and send a copy of the same forthwith to every clergyman and every parish in the Diocese.

2. At the next Convention of the said Diocese, held not less than three months after the delivery of the said writing to the Council of Advice, the proposed resignation of its bishop shall be considered; and if two-thirds of the clergy present entitled to vote in the election of a bishop, and two-thirds of the parishes in union with the said Convention and entitled to a vote, and at that time represented, each parish having one vote by its delegate or delegates, shall consent to the proposed resignation, the subject shall be referred to the General Convention; but otherwise, the tender of resignation shall be void.

3. The writing aforesaid, and the proceedings of the Diocesan Convention consenting to the resignation, shall be laid before the House of Clerical and Lay Deputies at the next General Convention, which shall have cognisance of all matters relating to them; and if a majority of each order of that House, voting by States, shall agree to the measure, the said writing and proceedings shall be laid before the House of Bishops of that Convention; but otherwise, the said writing and proceedings shall be void.

4. The said writing and proceedings being laid before the House of Bishops, it shall have cognisance of all matters relating to them; and the bishop who proposes to resign may sit and vote as before in that House; and if a majority of the members present of that House shall agree to the proposed resignation, the presiding bishop shall declare that it is confirmed; and this declaration shall be entered on the journal of the House. But if a majority of the bishops present do not agree to the resignation, all the previous proceedings shall be void.

5. If no meeting of the General Convention is expected to be held within one year of the sitting of the Diocesan Convention aforesaid, the president of the Standing Committee of the diocese, shall transmit copies of the said writing and proceedings of the Diocesan Convention to the Standing Committees of all the Dioceses of this Church; and if a majority of them consent to the proposed resignation, the said president shall transmit copies of the said writing and proceedings, and of the consent of the majority of the Standing Committees, to every bishop of this Church; and if a majority of the bishops shall notify the senior bishop of their consent to the proposed resignation, he shall declare, under his hand and seal, that the said resignation is confirmed, and shall transmit the said declaration to the president of the Standing Committee of the diocese concerned. But if a majority of the bishops do not notify the senior bishop of their consent to the measure within six months, all the previous proceedings shall be void.

6. A bishop whose resignation of the exercise of the Episcopal jurisdiction of a Diocese has been thus confirmed, shall perform no Episcopal act, except by the request of the bishop of some Diocese, or of the Convention, or the Standing Committee of a vacant Diocese, or of the minister and vestry of a church not in an organized Diocese. And if the said bishop shall perform any Episcopal act contrary to these provisions, or shall in any wise act contrary to his Christian and Episcopal character, he shall, on trial and proof of the fact, be degraded from the ministry by any five bishops, or a majority of them, to be appointed by the senior bishop of this Church, and to be governed by their own rules in the case; and notice of the same shall be given to all the bishops and Standing Committees, as in the case of other degraded ministers.

7. No bishop whose resignation of the episcopal jurisdiction of a diocese has been confirmed as aforesaid shall have a seat in the House of Bishops.

8. A bishop who ceases in any way to have the episcopal charge of a diocese, is still subject, in all matters, to the authority of the General Convention.

The question was taken by orders and states, the yeas and nays being called for; Clergy, *ayes*, 10 states; *noes*, 8 states; Laity, *ayes*, 7 states; *noes*, 6.

On Tuesday morning the House met at the usual hour. After the reading of the minutes, a message was received from the House of Bishops, recommending a joint resolution for the insertion of the Prayer for Conventions at the end of the 'Occasional Prayers,' in the Prayer Book; with a rubric directing its use in the Episcopal Churches in the United States, during the sessions of the General Convention.

A message from the House of Bishops was then received signifying their concurrence in the amendments to the canon on the subject of episcopal resignations; and another informing the House that the Bishops would proceed to the consecration of the Bishops elect, on Wednesday morning, at St. Paul's Chapel; and that they were induced to agree to the consecration of a bishop for the Diocese of Ohio, in consequence of the passage of the above canon;—a measure deemed essential by them in order to prevent future injury from the precedent of the resignation which has led to the consecration.

A further message informed the House of the entry of a declaration by the House of Bishops on their Journal, in reference to the connexion between the Presidency of the College at Gambier, and the Episcopate of the Diocese of Ohio. The Bishops deemed such connexion an incongruity.

Reports were received and accepted from the Committee of the House on the General Theological Seminary and the Domestic and Foreign Missionary Society. They will hereafter be given in our columns.

A joint resolution was passed fixing the time and place of holding the next General Convention, for the third Wednesday in August, 1835, at the city of Philadelphia.

The House then proceeded to the consideration of the canons reported by the joint Committee on the same, and the amendments proposed by the House of Bishops. A portion of these were modified, passed, and sent in to the House of Bishops for concurrence.

At half past 5, P. M., the House met on adjournment, and took up and passed the special canon proposed by the House of Bishops, relating to the Dioceses of Mississippi and Alabama, and the churches in Louisiana.

The resolution adopted in reference to contingent expenses, was reconsidered, and the following substitute passed.

Resolved, That in order to defray the contingent expenses of *this session*, the deputies from the several dioceses be requested to pay, or cause to be transmitted to the Secretary of this House, their respective quotas according to the ratio of *one dollar* for each clergyman within the said diocese, at as early a day as may be practicable.

The Committee on the Psalms in Metre were instructed to make the best arrangement practicable with booksellers, in reference to the publication of the authorized selection of psalms and hymns.

The Secretary, Assistant Secretary, and the Rev. Dr. Wainwright, were constituted a joint Committee to superintend the printing of the Journal of the present session.

The consideration of the proposed canons was resumed and completed. The remaining canons reported were passed with amendments, and sent up to the House of Bishops for their concurrence.

Two thousand copies of the Journal were directed to be printed, and 200 reserved for the use of future Conventions; the Canons, as adopted, were ordered to be appended to the forthcoming Journal, and 1000 copies beside to be published for sale. The Secretary was instructed to transmit two copies of the Journal to every clergyman of this Church, each of the members of the present Convention, to the Secretaries of the Standing Committees in the several dioceses, and to each of the bishops of the same.

Authority was given to the Secretary for the employment of a clerk to engross, upon the records of the Convention, the minutes of the late proceedings of the House.

The business of the House was then suspended in order to receive the House of Bishops, and to hear the Pastoral Letter, which was then read by the presiding Bishop.

The Bishops having retired, the House resumed its business, and 1000 copies of the Pastoral Letter were ordered to be printed.

A vote of thanks to the President and Secretaries of the House was passed.

A message from the House of Bishops signified their concurrence in the instructions to the Committee on the Psalms in Metre, in reference to the publication of the same; and also in the resolution to appoint a joint Committee to superintend the printing of the Canons.

A further message from the House of Bishops informed the House of their non-concurrence in its amendments to certain canons, and requesting a committee of conference upon the subject.

A committee was accordingly appointed, who after conferring with the House of Bishops, made a report recommending a compliance with the suggestions of that House, relative to the amendments in question. The amendments were accordingly adopted.

The concurrence of the House of Bishops in the remaining amendments to the Canons was signified by their Secretary. Thus is at length completed a work which has for nine years been the subject of discussion in the Church.

The House then adjourned to meet on Wednesday immediately after the services at St. Paul's Chapel.

At the meeting held pursuant to adjournment on Wednesday, authority and instructions were given to the Committee on the Publication of the Canons, relative to their arrangement.

Thanks were voted to the Rt. Rev. Dr. Onderdonk of Pennsylvania, for his sermon preached at the Consecration in the morning.

The Rev. Dr. Lyell, and President Duer, were appointed a Committee to communicate the same and request a copy for publication.

The Rev. Dr. Ducachet, and Mr. Stephen Warren, were then appointed a Committee to inform the House of Bishops that the Lower House were ready to adjourn, and awaited the attendance of the Bishops, with a view to joining in offices of devotion. The Bishops accordingly joined the House; appropriate prayers and collects were read by the Presiding Bishop; the 133d Psalm was sung by the members of both Houses, and the benediction was pronounced by the Presiding Bishop. The Bishops then retired, and the House of Clerical and Lay Deputies adjourned *sine die*.

It is pleasing to reflect that, whatever elements may exist within the Church, or be displayed at intervals in its separate portions, fitted to produce discord and variance, and to break the general peace,—and such in the nature of things there will ever be,—the most devout gratitude is due to its great Shepherd, its divine Head, that in his goodness their operation has been hitherto restrained. Our Convention, at the session now closed, has pursued its business, and conducted its discussions, deeply interesting as they have been, in the very best spirit: and as to the past, the close of the Convention sermon noticed below shall speak.

Brethren, the Members of this Convention,—

Our branch of the Church has had great cause, since its organization, to bless God that it has been "a city not forsaken." Difficulties beset its early course; but they soon vanished, and our united communion set forward with hope. Other discouragements have at times appeared; but they have passed away as our affairs were more thoroughly matured. At present, we are not without gloomy recollections of what has occurred since we last assembled.

Since we last assembled, three of the fathers of our Church have been taken from us: Much have we deplored the loss—much do we still deplore it. They were faithful, they were successful, they were beloved. We bless God for giving them to our Zion; we pray God that in depriving us of them, he will still show that our Zion is "a city not forsaken."

While these have been called hence, another, their senior, and the senior of us all, is left—our patriarch, not indeed by office, yet in our feelings and affections. He is still among us, representing here our national Church from its beginning: full of years, yet bright in intellect; remaining, as did St. John in the primitive age, long after the departure of all the brethren in the apostleship of a nascent Church, younger brethren also in that grade passing, not slowly, from about their senior.

That our holy "city" has never, from the first, been "forsaken," this our patriarch is witness. Hear his testimony, in his own words, pronounced at the close of a former Convention*—how encouraging is the language of his high and manly faith!

"I have attended all the meetings of the General Conventions, from the beginning of our organization. On some of those occasions, we assembled with apprehensions in the minds of many judicious men who had the interests of the Church at heart, that the deliberations would be disturbed by angry passions, and end in disunion. In every instance, the reverse was the issue: which led me to hope, that there was in this matter a verifying of the promise of the great Head of the Church, of being with her to the end of the world."

So it has been hitherto; so we trust it is now, and will always be. Christ is "with" our holy city—she is "a city not forsaken."

Let each individual remember the part he is bound to contribute toward perpetuating this condition of the Church, by personal individual self-control.

* In 1821.

The Consecration.—The Rev. John H. Hopkins, D. D., Bishop elect of the Diocese of Vermont, and assistant minister of Trinity Church, Boston; the Rev. Benjamin B. Smith, D. D., Bishop elect of the Diocese of Kentucky, Rector of Christ Church, Lexington, in the same diocese; the Rev. Charles P. M'Ilvaine, D. D., Bishop elect of the Diocese of Ohio, and Rector of St. Ann's Church, Brooklyn, N. Y., and the Rev. George W. Doane, Bishop elect of the Diocese of New-Jersey, and Rector of Trinity Church, Boston;—were respectively consecrated to the sacred office of Bishop, in St. Paul's Chapel, in this city, on Wednesday, the 31st ult., by the Rt. Rev. Wm. White, D. D., Presiding Bishop of the Protestant Episcopal Church in the U. S.; the remaining bishops, with the exception of the Right Rev. Drs. Moore and Stone, being present and asssisting* as follows—in the Consecration of Bishop Hopkins, Bishops Griswold and Bowen;—in the Consecration of Bishop Smith, Bishops Brownell and H. U. Onderdonk;—in the Consecration of Bishop M'Ilvaine, Bishops Griswold† and Meade;—and in the Consecration of Bishop Doane, Bishops B. T. Onderdonk and Ives. The Daily Morning Prayer was conducted by the Rev. Dr. Wyatt, President of the House of Clerical and Lay Deputies, and the Rev. Dr. Wilson, Secretary of the House of Bishops. The Tenth Selection of Psalms was read instead of the Psalms for the day;—the lessons were part of Ezekiel xxxiii.—and of John x.—Three verses of the 80th Psalm, from the 8th, and the 53d Hymn, were sung. The Ante-Communion service was read in part by Bishop White; Bishop Bowen reading the Epistle, and Bishop Griswold the Gospel, as appointed in the office of consecration. The Consecration sermon was preached

* In the *order of seniority.* † In the place of Bishop Stone.

by the Rt. Rev. Dr. Onderdonk of Pennsylvania, from the text Isaiah lxvi. 21. It was appropriate to the occasion and a truly practical discourse upon the topics discussed,—Why should a ministry exist in the Christian Church?—and Why should it be distinguished by orders? Many of the most specious popular objections to Episcopacy, were well and ingeniously answered. The Right Reverend Preacher's peculiar views in reference to membership in the Church were again introduced in this discourse, and may afford matter for future comment in our columns. The Sermon is in the press, and will be further noticed by us on its publication. The address to the candidates was brief but very impressive. A passage from the Oratorio of the Messiah,—"Comfort ye, my people," &c. was sung immediately after the sermon; and, though we have heard loud censure as to some of the circumstances of this well meant addition to the usual services, we thought it seasonably introduced, and fitted to add much to their interest and solemnity; and peculiarly so as regarded the minds of the candidates. The Bishops elect were then presented, their respective testimonials read, and the solemn interrogatories by the Presiding Bishop put and answered. After the deeply solemn devotions prescribed in the office of consecration, the admission of the candidates to their high office followed, as stated above; and the Holy Communion was then administered by Bishop White, assisted by the other Bishops present. Four bishops, all of them distinguished for zeal and ability, are now added to the number of those to whose oversight our Church is intrusted. May they, in the language of the consecration office, "be to the flock of Christ shepherds, not wolves;—to feed, not to devour them: holding up the weak, healing the sick, binding up the broken; bringing again the outcast; seeking the lost. Being so merciful that they be not too remiss; so ministering discipline that they forget not mercy; that when the chief Shepherd shall appear they may receive the never-fading crown of glory, through Jesus Christ our Lord."

From the solemnities of such an occasion, it was impossible for a reflecting mind to retire without serious impressions, and a feeling of interest in the future history of the men thus set apart anew to the service of their generation, and the glory of God. Each should lay to heart the cause which demands their labors—a world lying in sin;—and each may well consider his own need of holy ministrations, and inquire as to their past influence upon his character and heart.

THE PRESS.

The Reverend preacher before the General Protestant Episcopal Sunday School Union, at its late triennial meeting, speaking of that society and similar institutions, and their relation to the Church, well remarked, "These are the vehicles upon which the Church is borne onward, the wings upon which she soars:—like the wheels and the living creatures in Ezekiel's vision, so are these institutions connected with the best interests of the Church;—when *they* move, *these* move, and when they stand still, these stand still." The acknowledged importance of the press as an instrument of moral power, entitles the Protestant Episcopal Press to rank among the first, perhaps second to none of these 'wings of the Church.' Patronage is needed by this institution. The Board of Trustees has directed the publication of its fourth annual Report, read in St. John's Chapel on the evening of the 4th ult. It is given a second time on our last page to-day; and we trust those interested in the objects which the Board is laboring to promote, will so peruse the report and this further statement, that they may fully perceive how its affairs stand. Since the Anniversary of the Society, Oct. 4th, encouraging evidences of interest in its prosperity have been experienced.—Churchmen from a distance have visited its Depository, and have given substantial proof of a desire to encourage its conductors. This is all that is necessary, at present. Should such indications become more general, an increase of capital will then be requisite. But the investment of capital in the institution cannot be solicited so long as indifference toward it is to any extent experienced from the Church. Erroneous impressions as to the capabilities of the Society,—its internal resources, have, we think, in great part contributed to the partial indifference with which the laborious and zealous efforts of its conductors have been met by a large proportion of their fellow Churchmen. It has been supposed that its resources are large; and that they are drawn from the treasury of another body:—that it has been endowed with a large capital, given it to be employed in the cheap, and to some extent *gratuitous* circulation of religious books! Nothing could be further from fact. *A few individuals only*, (from a sense of the importance of the institution as an auxiliary to the Church,) have loaned to it sums on interest; and these sums are absorbed in materials, publications already issued, and lying in the Depository, and in debts due for such as have been sold on credit; and circumstances render it necessary, (though many of our readers will be surprised to learn that such a necessity exists,) to state, that the persons who direct its business, as a Board of management, and Standing Committee, applying themselves with all the assiduity exhibited by the most prudent in the care of private business, *have not the least personal interest in its success*, beyond that which springs from their attachment to its great objects,—the glory of God, and the good of their fellow men. At the same time they have contributed more largely than any others to the loaned fund of which its capital consists. To keep up the necessary *establishment* of such an institution, it will also be remembered, involves an important expenditure. Patrons of the Press, and those who deem its continuance and vigorous healthful existence an object of importance to the Church, will perceive, from this state of things, the need of friendly support in behalf of the Institution. The arrangements which have been made by its conductors, and the present posture of its affairs, secure to the Press the capacity, as it always possessed the disposition, to serve the Church *to any extent with adequate patronage.* Objections have been spoken of which it may be supposed should deter from the cordial furtherance of plans upon which they may with justice be fixed. But of the two which have been named to us, the most important is one which should urge those who feel its weight, to active interference and *efficient effort* in giving a proper direction to this great moral engine;—and the second needs only prompt and liberal *patronage* for the entire removal of whatever ground it may possess. The desired encouragement may be extended in several ways. We will name three of them:—1. The purchase, and, in each man's sphere of influence, the recommendation of its works; this is the readiest mode, and susceptible of most general adoption. 2. Sending to it works for publication, to be issued at the expense of the individual or society publishing, and sold by the Press as his or their agent, is another means of giving to it the desired assistance. 3. Loaning to it funds, or bestowing them, for specific objects comprised in the design of the institution, (such as the stereotyping or publication of particular works,) is a third mode in which it may be effectually aided.

The great motive to which alone appeals like the present should be addressed, is, we are aware, that of gratitude for the unspeakable mercies of redemption; giving rise to a desire to extend its blessings throughout the world. Yet as there are various *modes* in which this sentiment may be exhibited, it becomes a duty to estimate their comparative importance. The most unbounded influence is now excited by the Press in favor of interests opposed to those which Churchmen, either in common with other denominations, or *as* Churchmen, have at heart, and feel bound to sustain. And the same instrument, the same engine, is the proper and the most effectual agent for counteracting that influence. The Press, too, is not only a *direct* auxiliary to the Church,—it is the indispensable handmaid of *every other agency* which she employs. We cannot believe that it will be suffered to decline or languish; we commit our appeal in its behalf with much confidence to the heart of each member of the Church.

A large extra number of our paper for this week has been printed, and will be sent to those who are not subscribers at present, with the design announced in the following

CIRCULAR TO EPISCOPALIANS.

The undersigned, composing the Standing Committee of the New-York Protestant Episcopal Press, feel themselves called upon, by a sense of duty to the Church and to the institution with which they have the honor to stand connected, to commend it to the attention and patronage of all their fellow Churchmen.

They do not hesitate to ask that it be encouraged by the *purchase of its publications*; since all of these have received the stamp of approbation in the Church;—and have been pronounced of the class best fitted to promote its great aims.

The objects to which the efforts of the institution are directed, and the benefits secured to the Church by its success, they have deemed a sufficient ground to sustain the most importunate appeal for *general patronage*.

The *Churchman*, issued by the Press, requires large expenditure in its support,—it is not yet a source of revenue; and the undersigned ask the efforts of each of their fellow Churchmen who may approve its character, to sustain it by their subscriptions, and by promoting its circulation among their friends.

They cannot doubt that the facts communicated in the present number of this paper will have the effect upon their fellow Churchmen, which they conceive they should produce. Should their expectations be disappointed, they will not be without the convictions that a sacred duty has been discharged by them to the institution and the Church.

Benjamin M. Brown,
Henry Cotheal,
Lewis Curtis,
Charles Keeler,
George C. Morgan,
Chs. N. S. Rowland,
Floyd Smith,
} *Standing Com.*

New-York, October 31, 1832.

Domestic and Foreign Missionary Society.—The triennial sermon before this Society was preached on the 22d ult., in St. John's Chapel, in this city, by the venerable senior Bishop of our Church, on 'The increase of the Church,' as described in *Luke* xiii. 18, 19.—It was not published in season for a more full notice in our present number. The *annual* sermon before the managers of the same Society was preached by the Rt. Rev. Dr. Meade, in St. Thomas' Church, in this city, on the 26th, and a collection amounting to $250 was made on the occasion.

LITERARY.

The Church and its Ministry, are the topics of Bishop Onderdonk's (of Pennsylvania) sermon, at the opening of the present Convention. The text, "a city not forsaken," (*Isaiah* lii. 12.) The sermon has been published, in accordance with a standing resolution of the Convention, and we proceed to give an abstract of its contents, and some selections. The author makes no pretensions to novelty in the general treatment of his subject, and has condensed within a small compass much valuable matter. Of the Church he speaks in its relations with God, with its members, and with the world:—of the ministry, with respect to the *source* of the ministerial office, the *mode* of its constitution, and its claims.—The first of these as, of course, divine; the second, as existing in three orders,—the ordaining power residing in the highest of these;—and its claims he states as demanding the conformity of every member of that body, which it is appointed to serve.

The Church he thus defines:—

The Church on earth is the body of men chosen by the Deity out of the world, for the furthering of his kind purposes toward that body; and, through it, toward the rest of mankind. At first, indeed, this body included all the posterity of Adam, all of whom were equally partakers of the light, and covenant, and benefit of the first promise of a Saviour from sin. But, as the world became degenerate, it was gradually cast off from this spiritual favor of God, and a selected portion of mankind were set apart for perpetuating the sacred community. Then, with Abraham, began the distinction between the *Church* and the world. The world had sunk into irreligion, idolatry, and vice, and would sink yet lower. The Church, though with many backslidings, was gradually to improve, and its members become more enlightened and more pure; and thus, through its means, the evil course and tendency of men was to be counteracted, and, in the progress of ages, was to be so remedied, as that virtue and piety should prevail universally, and the whole world be at last gathered again into the Church.

Of the Church's relation to the world, Bishop Onderdonk remarks:—

The Church has a relation to the *world*. Though selected and gathered out of the world, it retains kindness to it, and, either directly or indirectly, is continually furthering its best interests.

The holy "city is set on a hill, and cannot be hid"—it is set there for the imitation of the world. Depraved as is human nature, there is mingled with it enough of that spiritual gift which is vouchsafed to "every man that cometh into the world," to secure a great though silent effect to good example. With all our natural preference of sin, the finger of God in the soul writes there an approbation of virtue and goodness, and it is to this latent influence in and over the heart that holy example owes its power. And the Church, as the purest body of mankind, must and does have an improving effect on nations and communities less pure. This effect may not always be clearly perceptible; but it cannot be doubted, that, in a reasonable time, actual benefit will result, wherever the Church duly displays itself in contrast with infidelity or with heathenism. It is declared to be "the light of the world;" even where it seems most "forsaken," there is "light in the dwellings" of Christian Israel, compared with the darkness that spreads around them.

The infidel free-thinker, and the apostate or declining Christian, never weary of harping upon the blemishes of character discoverable in individuals within the Church;—with the miserable plea of inconsistent profession, exhibited in her members far less frequently than is imputed, they are ever ready to justify their own continuance in separation from her communion, and in that sin which the Church abhors. In concluding the topic of the last extract, Bishop Onderdonk thus nobly vindicates against such, the 'kingdom not of this world.'

Like, indeed, all institutions among men, it is not without incidental blemishes; and hence, by selecting the darker portions of the Church and the brightest specimens of the world, the contrast in excellence may not appear as we have stated it. But take them each as a whole, and compare their moral standing, and there is no age in which the household of God has not greatly excelled the rest of the human family of the same period. Take also the Church and the world in their national divisions, and the same will probably be the uniform result. No better proof need there be of its enjoying a peculiar dispensation of the Spirit—no better proof that it is indeed "a city not forsaken."

This Church it should be our aim indeed to *extend*; but let not this be pursued *first* by efforts to secure numerical accessions to its body. Let us strive by maintaining, unimpaired, the integrity of its constitution, and the purity of its principles, above all laboring strenuously to promote the holiness of its practice, so to concentrate its power that it may most mightily influence the world; that the crooked ways of human device may be made straight, in the contemplation of its guileless simplicity; and the high things of human pride may bow themselves in admiration of its unpretending excellence.

The *claims* of an 'apostolic ministry,' (which, as stated above, he had defined to be an order of men episcopally constituted,) the author says "are obvious; all the members of the Church are bound to conform to it:"—and this, with views peculiar and to us novel, he brings to bear upon the whole Christian community, by saying that "every baptized person is under the covenant and in the Church;" and thus bound to such conformity. The views of the preacher upon the subject of lay baptism have been given at large in the Protestant Episcopalian. He denominates baptism by a layman, one not episcopally ordained, when honestly received, 'irregular,' and 'unauthorized,' yet valid to the effect of admitting its subject to the privilege of Church membership; remarking truly that "large portions of the Church have acted on this opinion;" while he deems it "not without warrant from Scripture."

'But,' he adds, 'let not these distinctions be misinterpreted. They place on ground not debateable the claim of the apostolic ministry. Not to conform to that ministry is to cast contempt on the apostles, and on Christ, their master and ours; it is to presume that the "city not forsaken" has been so forsaken of its King, that He disregards the governors to whom himself gave commission, and with whom he promised to remain. "Obey them which have the rule over you, and submit yourselves," is the express command of Scripture to conform to the Scriptural ministry: rate it as one of "the weightier matters" of the "law of Christ," it must be "done;" rate it at "least" among them, it must "not be left undone."'

Church Fellowship. A Sermon, preached on Wednesday, Sept. 5, 1832, at the Visitation of the Hon. and Rt. Rev. Charles James [Stewart] Lord Bishop of Quebec. By the Ven. John Strachan, D. D., LL. D., *Archdeacon of York.* Published at the request of the Clergy. York, U. C. 8vo. pp. 26.

A Sermon preached in St. George's Church, Kingston, on Thursday, the 23d of August, 1832, at the Visitation of the Hon. and Rt. Rev. the Lord Bishop of the Diocese. By the Rev. R. D. Cartwright, A. M., *Assistant Minister, and Chaplain to the Lord Bishop of Quebec.* [Published at the request of the Bishop, the Archdeacon of Kingston, and the Clergy of the Archdeaconry.] Kingston, U. C. 8vo. pp. 23.

The character and relations of the Church form the subject of the first of these sermons, preached from *Acts* ii. 41, 42; the character and qualifications of the ministry, are discussed in the other, of which the last clause of *Matthew* x. 16 forms the text. In both we rejoice to find the Church of the living God represented in its own pre-eminence, with all its distinctive features, and the mother Church of England, with the sister branches of the Colonies and the United States, set forth in their true pretensions, as apostolic, primitive, and pure.

Archdeacon Strachan's sermon, in the plain, forcible style which characterizes all his productions, expounds and applies the text in its original meaning and present bearing. It would be difficult to find a more concisely comprehensive statement and defence of the nature, ministry, and polity of the Protestant Episcopal Church, or a more cogent presentation of its peculiar claims. Yet it is equally distinguished by the liberal view of fellowship among Christians of various names and principles which it recommends. Harmony among various denominations, brotherly love for all who differ from us, however widely, are clearly shown to be in nowise inconsistent with the most exclusive attachment to the doctrine, fellowship, sacraments and worship, received through martyrs and confessors, from the apostles to whom Christ committed them.

Valuing highly, as we do, the judgment of Dr. Strachan, we have no small satisfaction in transcribing his opinion of one of the distinctive features of the polity of our American Episcopal Church. Anticipating the necessity of introducing *Church* legislation, properly so called,—councils for deliberation and decision on matters affecting the welfare of the spiritual body into the Colonial, if not the English Church, he traces back the existence of such councils to the purer ages, and exemplifies their good effects 'in the ancient Episcopal Church in Scotland, and that of the neighboring states.'

"These Churches," he says, "with their bishops to preside over the meetings of their clergy, to discuss, and finally to sanction, such measures for the general interests of religion, as changes in climate, manners and government may require, and to become the dispensers of those graver awards of discipline necessary for the welfare of their communions, are rapidly increasing in strength and numbers. Their conventions spare their bishops many painful duties, the discharge of which is not unfrequently accompanied with much odium. Reports from the different clergy will often suggest measures for the good of the Church, which sober deliberation matures and puts into operation. Even the requiring such periodical statements of the situation of each congregation, its progress or decline, and comparing them in the assembly one with another, serves as a salutary check to indolence and imprudence, and the dread of exposure will frequently rouse those to diligence, whom the love of Christ and the Christian principle of duty had failed to move. Moreover the clergy being thus brought into constant communication, act in concert with the zeal and intelligence of an efficient and united body; defects of plans for the improvement of the people, adopted by individuals on their own judgment, are amended, and the objection of a want of system in the proceedings of the Church effectually removed."

Mr. Cartwright's sermon is a more finished composition than the Venerable Archdeacon's; a difference which might be expected between the teaching of 'one having authority,' and that of a young, but well furnished mind, communicating of its stores to brethren and fathers in the ministry. There is also more of direct allusion to the present circumstances of the Church in Canada. In all other respects, it breathes the same spirit, wears the same air of uncompromising advocacy of the truth, and exhibits the same earnestness in the enforcement of Gospel faith and holiness. We cannot better do it justice, than by transcribing the concluding paragraph.

"Whatever may be the difficulties which now oppose themselves to our progress; whatever we may have to contend against; let the obstacles in our way serve rather to animate than dishearten us. And have we not a blessed encouragement to persevere in the increase of our truly apostolic Church throughout the world? If we look to the East, behold her planted in the peninsula of India, and "flourishing like a goodly cedar tree." If we turn our eyes nearer home to the West we trace her in the neighboring country, 'stretching out her branches unto the *sea*, and her boughs unto the *river*.'* And may we not anticipate the time when the hills of this land will also be covered with her shadow? May we not already hail the near approach of that day, when it may be said of her, in the words of him, who will in after ages be remembered by the grateful and converted Hindoo, as one of the fathers of the Anglo-Indian Church,

——'she spreads her peopled reign
From far Euphrates o'er the Western main'!†

Which may the Lord hasten in his time. In the meanwhile let all the members with one heart and one mouth entreat the Lord of the vineyard, that he would send into his harvest an increasing succession of zealous and faithful laborers, and that our venerable and Apostolic Church, which, like the house of the Recabites, cleaveth steadfastly to the institutions of her fathers, may never want a man to stand before God for ever.

* Psalm 80. † Heber's Palestine.

INTELLIGENCE.

DOMESTIC.

St. John's Church, Brooklyn, Long Island, in which the Rev. Evan M. Johnson has officiated for several years, and which, with pious munificence, was built entirely at his own expense, has lately been very much enlarged and the interior fitted up in the Gothic style, with great beauty and taste.

The church was reopened on Tuesday last, October 30th, when the Rev. Mr. Johnson was instituted as Rector of the same. On this occasion, the Rev. Dr. Milnor read Morning Prayer, and the Rev. Dr. Berrian acted as the instituting minister, and the Right Rev. Bishop Griswold preached the Institution Sermon.

SUMMARY.

American Board of Missions.—Library of the Board. For the purpose of furnishing means of learning the actual state of the heathen world, the Committee have for some time been accumulating a library at the missionary rooms, which now amounts to 1250 volumes; a very valuable part of this library was bequeathed to the Board by the late Mr Evarts.

Receipts and Expenditures.—The receipts for the year, ending August 31st, were as follows, viz:

Donations,	$117,392 00
Legacies,	10,349 03
Interest of Permanent Fund,	2,340 48
Interest on temporary loans,	491 71
	$130,574 12

The expenditures, during the same period, including the sum of $2,941 95, for which the Board was indebted at the last meeting, was $123,896 48, leaving a balance in the treasury of $6,677 64. The receipts of the past year exceed those of any former year by more than $23,600. A greater sum will be needed the year to come than has been received or expended the year past.
N. Y. Evang.

The Jesuits were four years in Oahu, so that the intelligent chiefs had opportunity to gain some correct notions of their religious opinions and rites. Mr. King's letter to the Maronites of Syria, with the examination of the word of God, satisfied these chiefs that this religion was unscriptural, and that an attempt to introduce it among the people was little better than a revival of the baleful superstitions from which they had recently been disenthralled. The missionaries say that "Christian chiefs at the Sandwich Islands have an argument against Romanism which is to them conclusive, on the supposition that their former system of worship was wrong. Their religion formerly consisted much in the worship of bones, and other relics of their predecessors, and of various living creatures; in numerous *taboos* (inhibitions) in respect to flesh and other kinds of food; and in rehearsing prayers and making gestures before their images." They therefore argue, that if it was right for them to prohibit the use of the former idolatry, it was equally right to prevent the introduction of popery. They have therefore peaceably removed the Jesuits to California, as foreigners whose continued residence was injurious to the public good.—*Ib.*

Origin of the School of Theology at Geneva.—Many Christians, says an extract from the annual report of this School, given in the New-York Observer, felt the need of a new institution of this kind. The seminaries of Geneva, of Montauban, and of Strasbourg, the only theological institutions which were frequented by French Protestants, had Socinians and Rationalists for professors of theology. This unhappy state of things was deeply lamented by all evangelical Christians, and the idea was at length suggested of a new school, in which the students should be instructed in those evangelical doctrines which can alone profit the soul and nourish it for eternal life. The plan soon found supporters and co-operators. One individual in Geneva offered a credit of *two thousand francs* to found the school. Messrs. *Gaussen*, *Galland*, and *Merle d'Aubigny*, three learned and respected pastors, whom I have often had occasion to mention in my former letters, were chosen professors with the general approbation of the friends of the Gospel, both in Switzerland and in France. Two new professors have also been appointed since, viz. *M. Steiger*, a distinguished scholar from German Switzerland, who is known to the religious world by *a Critique on Rationalism*, and by *a Commentary on the First Epistle of Peter*; and *M. Havernick*, a learned theologian of Germany, who has published a remarkable book on the prophet Daniel. This assemblage of professors are regarded as guarantees of the success and permanency of this new school of theology, for no other theological institution in France or Switzerland can present so many professors of eminent attainments in theological science.

Contributions for the support of professors and students in the School of Theology of Geneva, have been made in various parts of Europe, and in our own country.

PROTESTANT EPISCOPAL PULPIT.

More than $900 are now due from subscribers for this work.—All such, therefore, who will be in the city at the sitting of the General Convention will please call at my office, No. 94 Broadway, opposite Trinity Church, and settle their little bills. This, *individually*, is comparatively nothing, but to me is a serious evil. *All agents* are also desired to send in the several amounts due for the work, as soon as possible.

John Moore, *Proprietor.*

The subscriber, having resigned his charge as Principal of the Brooklyn Collegiate Institute for Young Ladies, purposes to remove to the city of New-York. On November 26, he will be prepared to receive, at his residence, 147 Bleecker-street, a select number of young ladies, to whose education he will give his sole and undivided attention. No assistants will be employed. The same extensive and liberal course of instruction will be adopted as has been pursued in the Brooklyn Institute, while under his charge; with which the public is already well acquainted. One or more Latin Classes will be formed. From the experience of the last ten years in superintending and giving instruction, in institutions containing more than *one hundred* young ladies, the subscriber flatters himself with the belief of satisfying all the reasonable expectations of such parents as may commit their daughters to his care. Pupils in Music in the above classes (to whom a preference will be given) may avail themselves of the benefit of Professor Iucho's instruction on the Piano, and in Singing. Terms of tuition, including the French, English, and Latin, $30 a qr. in advance, or $25 without the French. The Music and Italian—at the charges of the respective Professors.

Independent of the regular course of instruction, Classes will be received of such young ladies as may have discontinued their attendance at schools, for *Recitations* only, three times a week; at such hours and in such branches as may be determined upon by the Classes when formed.

J. Livingston Van Doren.

Brooklyn Collegiate Institute,
Oct. 15, 1832.

PEW TO LET.

To let, pew No. 154, in the north gallery of Trinity Church. Apply to the Sexton.

PRESS DEPOSITORY,

No. 46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending November 1, from the following persons, viz:—

P. E. De Mill—George Beatty—Rev. H. Gregory—Dr. John E. Cooke.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending November 1, to the following persons, viz:—

H. N. Fargo, Sherburne, N. Y., per H. J. Seaman, 84 Pearl—George Carr Grundy, Baltimore, one parcel. per schooner Velocity—R. P. & C. Williams, Boston, one parcel, per Harpers, N. Y.—A. Bartlett, Seneca Falls, one box, per canal boat Huron.

AN ASSORTMENT OF EPISCOPAL TRACTS,

DOCTRINAL, PRACTICAL, AND NARRATIVE,

Will be kept constantly for sale by the Press

AT TWELVE PAGES FOR ONE CENT.

N. B. This branch of religious publications the Press propose to issue in as great variety as possible.

LIST OF TRACTS FROM THE PLATES OF THE NEW-YORK SOCIETY.

1. On the Duty of Morning and Evening Devotion, 10 pages.
9. The Dairyman's Daughter, (a complete edition,) 38 pages.
16. The Churchman's Profession of his Faith and Practice, 34 pages.
17. The Doctrine of the Trinity.
18 The way of Living by Method and Rule, 10 pages.
19. A Plain Man's Defence of the Church Service, 14 pages.
20. On Episcopacy and Confirmation, 4 pages.
21. An Address to Parents on the subject of Sunday Schools, 4 pages.
22. A Churchman's Reasons for bringing his Children to Baptism; or Arguments in favor of Infant Baptism, 10 pages.
24. Familiar Instructions for the Public Worship of Almighty God, 18 pages.
25. The Old Paths, 14 pages.
26. The Design of the Lord's Supper, 22 pages.
27. The Candidate for Confirmation Instructed, 56 pages.
28. Little Jane the Young Cottager, 46 pages.
30. An Important Discovery, or Temper is Every Thing, 18pp.
32. A Companion to the Book of Common Prayer, 86 pages.
33. The Socinian, a Narrative, 24 pages.
34. A Manual of Family Prayers, by C. J. Blomfield, D. D., 38 pages.
35. An Address to a Youth at School, 10 pages.
36. Leslie's Short and Easy Method with a Deist, 42 pp.
37. The Evidences of Christianity; by Bishop Porteus, 46 pages.
38. On the Sacrament of the Lord's Supper, 2 pages.
39. A Short View of the Church Catechism, 2 pages.
40. On the Reverence required in Praying to God, 2 pages.
41. On the Lord's Day, 2 pp.
42. An Invitation to Prayer, 4 pages.
43. On the duty of Watchfulness, 4 pages.
44. On Christian Unity; by Bishop Seabury, 10 pages.
45. A Treatise on the Nature and Constitution of the Christian Church; by William Stevens, Esq., 18 pages.
46. A Summary of the Subjects of Divine Revelation; being a Letter to a Converted Deist, by Leslie, 26 pages.
47. Episcopacy tested by Scripture, by Bishop H. U. Onderdonk, D. D., 50 pages.
48. A Pastor's Address to his Parishioners on the Season of Lent, 10 pages.
49. Content and Discontent, 10 pages.
50. The two Death-beds, 10 pp.
51. The Blessed Family, 10 pp.
52. Scougal's Treatise on the 'Life of God in the Soul of Man,' 50 pages.
53. On Hearing the Word, 14 pages.
54. The Shepherd of Salisbury Plain, 22 pages.
55. The Novice, 26 pages.
56. The Penitent, 10 pages.
57. The Thatcher's Widow 10 pages.

WELLER TRACTS.

For sale by the Press only.

No. 1. Jones' Essay on the Church, by the Rev. W. Jones, of Nayland, 48 pp. $1 25 per doz.
No. 2. King on the Inventions of Men in the worship of God, 96 pp. $2 per doz.
No. 3. Barrow's Doctrine of the Sacraments, 28 pp. 75 cts. per doz.
No. 4. Taylor on the question, "Why are you a Churchman?" 32 pp. $1 per doz.
No. 5. Waterland on Regeneration and Justification, 80 pp $1 75 per doz.
No. 6. Law's Two Letters to Bishop Hoadly of Bangor 92 pp. $2 per doz.
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No. 8. Law's Third Letter to Bishop Hoadly, 132 pp. $2 ,2 per doz.

McELLEN TRACTS.

The N. Y. Prot. Epis. Press have constantly on sale the whole of those very interesting narratives, viz:—

The McEllen Family; a History in four letters from a Missionary. Price 4 cents.

Memory's Tribute; or Things profitable for reflection, First Series, *Baptism*, price 4 cents;
Second Series, *Family in Eternity*, price 5 cents.

The Meeting of the Travellers—half bound—25 cts.

The whole of the above bound together, forming a neat volume. Price 37½ cents.

I HAVE SET THE LORD ALWAYS BEFORE ME.

Psalm xvi. 8.

Ye hermits blest, ye holy maids,
  The nearest heaven on earth,
Who talk with God in shadowy glades,
  Free from rude care and mirth;
To whom some viewless teacher brings
The secret love of rural things,
The moral of each fleeting cloud and gale,
The whispers from above that haunt the twilight vale:

Say when in pity ye have gazed
  On the wreath'd smoke afar,
That o'er some town, like mist upraised,
  Hung hiding sun and star,
Then as ye turn'd your weary eye
To the green earth and open sky,
Were ye not fain to doubt how faith could dwell
Amid that dreary glare, in this world's citadel?

But love 's a flower that will not die
  For lack of leafy screen,
And Christian hope can cheer the eye
  That ne'er saw vernal green:
Then be ye sure that love can bless,
Even in this crowded loneliness,
Where ever moving myriads seem to say,
Go—thou are nought to us, nor we to thee—away!

There are in this loud stunning tide
  Of human care and crime,
With whom the melodies abide
  Of the everlasting chime;
Who carry music in their heart
Through dusky lane and tangled mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat!

Keble.

PRACTICAL.

THE BUSINESS OF LIFE.

1. With the business of life there are many untoward and hurrying circumstaaces connected, which, in their natural operation, are unfriendly to personal piety; ("the cares of this world," says our Saviour, "choke the word;") and, therefore, require much watchfulness and prayer, that while we are, as duty binds us to be, *diligent in business*, we may also be *fervent in spirit!* that, while we are serving ourselves, we may not forget to *serve* the Lord. Where the favor and blessing of God are, there are necessarily, peace and safety; and where His blessing is not, there is no health, no prosperity.

2. In order to *obtain* this blessing, and *secure* this favor, there must be, not only a very humble reliance on His mercy and protection; but also fervent supplication for the grace necessary to enable us "to pass through things temporal, so as not to lose those that are eternal."

3. Even in the use of *lawful things*, we may lose our souls: for lawful things may be used unlawfully, and thus, that which was intended to be a blessing, may become a snare; and eventually a curse. He who is not aware of this dangerous possibility, will not watch against it; and therefore *his fall* is unavoidable. How necessary then is the wise man's advice, *In all thy ways. acknowledge* Him, *and He will direct thy steps*, Let us take care first, that the *way* be right—(Prov. xix. 16)—that the business or employment by which we endeavor to get our bread be just and honest: and that it be a *lawful* business—one *useful* to society—one that, in the course of his providence, God may smile on; and let us take heed that in the *way* or *manner* of our *conducting* it, there be neither *avarice* nor *falsity*.

4. When, on examination, we find all is right, not only as to the business, trade, or calling, by which we hope to gain the necessaries of life for ourselves and those who are dependent on us; but also, that we are endeavoring with a pure conscience to conduct the *lawful* business *honestly*, without guile or deceit, we are authorized to expect God's blessing, and, consequently, success in our honest labor.—(Isaiah xxxiii. 13.)—But for all this God must be inquired after to do it for us;—that is, to bless and prosper our lawful endeavors, so that we may be able to provide things honest in the sight of all men. For, remember, that "it is the Lord that giveth thee power to get wealth."—(Deut. viii. 18.)—*Christian Index.*

The youthful Samuel, on the morning which followed that first night to him of honor and wonder, in which he was made the bearer of a divine communication, 'opened the doors of the house of the Lord.' "Though distinguished and dignified by such a vision, he does not feel himself raised above his humble office, but repairs to his usual employment with alacrity. He that is not faithful in little, will not be faithful in much: but principle, diligence and cheerfulness in a private and inferior condition, are the best preparations for, and the surest pledges of good behavior in higher and more public situations. And why should any kind of labor be considered as low or degrading? What were our hands made for but to be used? Every kind and degree of usefulness is respectable, is honorable. The most despised character in the community should be the man who does nothing, and who has nothing to do. * * * Let those who are too devout to be moral; too 'fervent in spirit' to be 'diligent in business;' let the proud, the unruly, the roving, the idle, weigh well the language of the Apostle to the Thessalonians: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat; for we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary 'in well doing.'"—*Jay.*

THE FIRST-FRUITS OF THE SPIRIT.

Romans viii. 28.

The *first-fruits of the Spirit* refer to the knowledge and holiness, the graces and the joys which are more perfect and glorious in the heavenly state, than they were ever designed to be upon earth. Now these first-fruits of graces and joys which are some times bestowed upon Christians in this world, in such a degree as brings them near to the heavenly state; and that is the chief observation and design to draw from these words, viz. "That God has been pleased to give some of his children here on earth several of the foretastes of the heavenly blessings, the graces and joys of the upper world;" as they are the first-fruits of that paradise to which we are travelling: and these privileges have brought some of the saints within the verge of the courts of heaven, within the confines and borders of the celestial country. What these are I shall show immediately; but before I represent them I desire to lay down these few cautions.

Caution 1. These sensible foretastes of heaven do not belong to all Christians; these are not such general blessings of the covenant of grace, of which every Christian is made partaker;" but they are special favors now and then bestowed on some particular persons by the special will of God. (1.) Such as are more eminent in faith, and holiness, and prayer, than others are; such as have made great advancements in every part of religion, in mortification to the world, in spiritual-mindedness, in humility, and in much converse with God, &c. Or, (2.) sometimes these first-fruits may be given unto such as are weak both in reason and in faith, and may be babes in Christ, and are not able by their reasoning powers to search out their evidences for heaven, especially under some present temptation and darkness. Or, (3.) sometimes to those who are called by providence to go through huge and uncommon trials and sufferings, in order to support their spirits, and bear up their courage, their faith, and their patience.

It is true, the more general and common way whereby God prepares his people for heaven, is by leading them through several steps of advancing holiness, sincere repentance, mortification of sin, weariedness of the world, likeness to God, heavenly-mindedness, &c. These are indeed the usual preparations for glory, and the surest evidences of a state of grace. Therefore let not any person imagine he is not a true Christian, because he hath not enjoyed these special favors and signal manifestations.

Caution 2. If there be any who have been favored with these peculiar blessings, they must not expect them to be constant and perpetual, nor always to be given in the same manner or same measure;" they are rare blessings and special reviving cordials; they are not the common food of Christians, nor the daily nourishment of the saints. The word of God, and the grace of Christ in the promises is our daily support, and the constant nourishment of our souls. Cordials are not given for our daily nourishment in the life of grace.

Caution 3. However great and rapturous these foretastes may be, let us not depend on them so as to neglect the more substantial and solid evidences for heaven, and those steps of preparation which I have elsewhere mentioned: Let not those who have enjoyed them give a loose to their souls, and let go their watchfulness, or neglect their daily mortification and diligence in every duty. Some of these divine raptures have sometimes been so nearly counterfeited by raptures of fancy, by warm self-love, or perhaps by the deceit of evil angels, that they are not so safe a foundation for our dependence and assured hope, as the soul's experience of a sincere repentance, and general turn of heart to God, and mortification of sin, and delight in every practice of holiness. The devil sometimes has "transformed himself into an angel of light," 2 *Cor.* xi. 14. And there have been some who at first hearing of the Gospel have had wondrous raptures. *Heb.* vi. 4. it is said, "They have tasted of the powers of the world to come," &c., who have yet fallen away again, and having lost all their sense and savor of divine things, have become vile apostates.

Caution 4. If you seem to enjoy any of these affectionate and rapturous foretastes of heaven, be jealous of the truth of them, if they have not a proportionable sanctifying influence upon your souls and your actions.

If you find they incline you to negligence in duty; to coldness in the common practices of religion and godliness; if they make you fancy that common ordinances are a low and needless dispensation; if they seem to excuse you from diligence in the common duties of life toward man, or religion toward God; there is great reason to suspect them: there is danger lest they should be mere suggestions and deceitful workings either of your own natural passions, or the crafty snares of the artful and busy adversary of souls, on purpose to make you neglect solid religion, and make you part with what is substantial for a bright and flashing glimpse of heavenly things.

But on the other hand, if you find that these special favors and enjoyments rouse your hearts to a greater nearness to God, and more constant intercourse with him; if they keep you deep in humility, and in everlasting dependence on the grace of Christ in the Gospel, and warm and zealous attendance on the ordinances of religion; if they teach and incline you to fulfil every duty of love to your neighbor, and particularly to your fellow Christians, then they appear to be the *fruits of the Spirit:* as they fit you for every duty, and every providence here upon earth, there is very good reason to hope they are real visits from heaven, and are sent from the God of all grace to make you more meet for the heavenly glory.—Watt's *World to Come.*

PROTESTANT EPISCOPAL PRESS.

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Rev. William Berrian, D. D., Messrs. Henry Cotheal, Lewis Curtis, Charles Keeler, James F. De Peyster.

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Class III. Term of office expiring at the annual meeting in 1835.

Rev. Jonathan M. Wainwright, D. D., Rev. William R. Whittingham, Mr. George C. Morgan, Mr. Cornelius Oakley, Rev. John V. Van Ingen.

Standing Committee.

Elected at a Meeting of the Board held Oct. 24, 1832.

Mr. BENJAMIN M. BROWN, *Chairman.*
LEWIS CURTIS,
GEORGE C. MORGAN,
CHARLES N. S. ROWLAND,
FLOYD SMITH.

At a meeting of the Board of Trustees held on the 24th ult., it was directed that the fourth annual Report, and a list of the officers of the Press, be inserted in the Churchman, of November 3d, and that extra copies be printed for general circulation. The reader is referred to a further notice of the institution under the editorial head of the present number.

Proceedings of the Society at its Fourth Anniversary.

The Fourth Annual Meeting of the Stockholders of the New-York Protestant Episcopal Press, was held at St. John's Chapel, in the city of New-York, on Thursday, October 4th, 1832, at 7 o'clock, P. M., for the celebration of the Society's Anniversary, in conjunction with the New York Protestant Episcopal Tract Society, the New-York Protestant Episcopal Education and Missionary Society, and the Auxiliary New-York Bible and Common Prayer Book Society, the Right Rev. President of the institution, Bishop Benjamin T. Onderdonk, being in the chair, and Aaron O. Dayton, Esq., acting as Secretary.

The engagements of the evening were preceded and closed by devotions conducted by the Rt. Rev. President. A portion of the 25th hymn was sung during the evening. The Fourth Annual Report was read by the Rev. W. R. Whittingham, and is as follows.

FOURTH ANNUAL REPORT.

In presenting their fourth annual report, the Trustees of the New-York Protestant Episcopal Press feel bound in self-vindication, (as they are warranted by the united suffrage of their brethren) to claim a disinterested zeal for the welfare of the Church, as the motive which actuated the founders of the institution. The same principle directed them in sketching its plan of operations—a plan which they believe to have been characterized by liberality and a regard to existing wants. To contribute to the diffusion of religious knowledge, and to supply the books, pamphlets, and tracts, requisite for this end, was their primary aim. For nearly the whole of the first three years of its course, this object was prosecuted by the Press without any deviation from its original liberal policy. Books were issued in sufficiently large editions, and in a more rapid succession than a strict regard to the available resources of the institution would at all have justified. The *wants* of the Church were the *measure*, and a confidence of adequate patronage the *warrant* of the proceedings of the Board. The disappointment of this confidence has compelled the adoption by the Board of a system of procedure by which its issues, so far as regards *new* works, are in effect suspended, and its business circumscribed within the most narrow limits. This posture of the affairs of the institution will greatly diminish its *present* usefulness, but will not, it is believed, in any degree affect its permanency. It has unavoidably been assumed as a resource for *self-preservation.*

GENERAL MEASURES.

The condition of the

ESTABLISHMENT

Has not been materially varied, except by the adoption of measures for securing greater economy and efficiency, and affecting its *internal* operations. The several departments continue in the occupancy of the same premises, as at the date of the last report.

Among the most important of the year's transactions, has been an entire change in the mode of conducting the

BUSINESS

of the institution, in reference to its mercantile transactions—a change which, though foreseen as indispensable at some future day, has been accelerated by the causes which have curtailed its publications. The system of disposal to agents *on commission*, with the privilege of returning, at stated periods, unsold books, has been entirely abandoned; and that of *unconditional sale* has been substituted. The requisite measures connected with this procedure have been prosecuted with vigor and success. The books distributed throughout our country, and made accessible to Churchmen, in numerous depositories, from Portland to New-Orleans, have been recalled, and placed in the Depository in New-York. *Specimens* of our publications have thus been exhibited, and reasonable evidence afforded of the disposition of the Press to promote their effectual circulation.

Though at a rate far more tardy than was anticipated, the Trustees have progressed in the year past, in executing the plan of the

PARISH AND FAMILY RELIGIOUS LIBRARY.

Two works only, have, however, been added since the last report; and the series now numbers twelve volumes, with chasms at the *fourth* and *sixth*. Arrangements having for their special object the supply of these, have very recently been made by the editor, the Rev. Mr. Whittingham, and their publication and distribution in the next year, should his life and health be spared, may be confidently expected.

The Board have adopted no new

MISCELLANEOUS PUBLICATIONS

in the year past, with the exception of a small volume of poetry, entitled *Devotional Sonnets;* designed to rank in the class of religious annuals.

Another important event in the year elapsed, is the suspension of the issue of the

CHURCHMAN'S ALMANAC.

The causes before mentioned as having affected the general business of the Press, have discouraged the Board in the publication of this work. Its usefulness was acknowledged, its execution generally approved, and its appearance spoken of with congratulation; but a corresponding disposition to remunerate the institution has not been evinced to an adequate extent. The loss on this publication, in the three successive years of its continuance, would have been borne in silence, and the assurances of its utility would have prevented its suspension, had it been alone the object of insufficient patronage.

A competent

SUPPLY

of the holy Scriptures, the Book of Common Prayer, and Religious Tracts, to meet all demands from its patrons, will at all times be furnished at the Depository of the Press. Since the last report, the Board have purchased a new set of

STEREOTYPE PLATES

of the Book of Common Prayer, of the 32mo size, the smallest desirable for ordinary use. This purchase enables them to place in their Depository copies of the Prayer Book of *all* the usual sizes, from stereotype plates all of which are within the control of the institution.

PUBLICATIONS.

Notwithstanding the change in the aspect of the business operations of the Press, which *in its full extent* the Trustees have not hesitated to avow, the issue of publications from this establishment in the past year, and the consequent impression upon the public mind to which it has been instrumental, has been *by no means unimportant.*

Of the New Testament 2000 copies have been printed.

Of the *Book of Common Prayer* of the octavo size, 250 copies have been printed.

Of the royal duodecimo size, 500 have been printed upon paper of unusual fineness, from stereotype plates prepared by the Press in the year before the last.

Of the eighteenmo size, 8250 copies have been printed. This size, when printed on paper of an ordinary quality, is sold at the low price of *twenty-five cents per copy.*

Of the 32mo size, from the new plates of the Press, 2000 copies have been printed.

Of the above Prayer Books 2500 were for gratuitous distribution, by societies connected with the Church in this Diocese, and a large proportion of the remainder have furnished their stated supplies to similar societies in New-Jersey, North and South Carolina, and Virginia. The edition of the Scriptures was published principally with the same design.

Of religious tracts there have been issued at the Press during the year,

For distribution by the New-York Protestant Episcopal Tract Society,	23,500
For sale by the Press,	102,500
Total,	126,000

Of various publications of the General Protestant Episcopal Sunday School Union, there have been printed at the institution in the year, 269,840 copies.

Of the *Churchman's Almanac* for 1831, there were printed subsequently to the reading of the last report, 3000 copies not then enumerated.

The additions to the

PARISH LIBRARY,

have been the approved work of *Isaac Walton*, consisting of the *Lives* of Doctor John Donne, Sir Henry Wotton, Richard Hooker, George Herbert, and Dr. Robert Sanderson. Prefixed to this edition is a life of Walton, by Dr. Zouch; and it is accompanied by a selection from his notes. The other volume added to this collection and constituting its xiith number, is Bishop Sumner's *Practical Exposition of the Gospel of St. Luke,* designed as the second of a series of which his work on the previous Gospels, already published by the Press, forms the first portion.

The continued publication of

THE CHURCHMAN

is now regarded by the Board, as its principal channel of salutary influence. An average number of 1300 copies has been regularly issued since the last report; and the list of subscribers has experienced an almost unvarying weekly increase. Each number of the paper contains an amount of matter equal to 70 octavo pages; so that an edition of 1300 copies is equivalent to the weekly issue of 227 octavo volumes of ordinary size:—and in the year, of *nearly* 12,000 octavo volumes;—or *a little more* than 9 *such volumes yearly* to *each* subscriber.

The annual expense of the Churchman, however, is not defrayed by the returns from subscriptions; and the Board solicit in its behalf the fostering aid of their brethren in the Church. The arrangements before alluded to, having for their object the completion of the promised numbers of the Standard Works; have devolved the editorial conduct of the paper upon the Agent of the Press.

OF MISCELLANEOUS PUBLICATIONS,

the institution has issued on its own account, an edition of the 'Sonnets' already mentioned; and designed to serve as a religious annual—consisting of 1000 copies.—Of the manual of devotions for use at the Communion, entitled 'The Communicant's Companion,' 2000 copies have been printed. Various Pamphlets and Reports have been constantly issuing from the press of the institution, printed for societies and other institutions of the Church; and an edition has just been completed of *A Biographical Memoir of the Rev. Edmund D. Griffin*, by the Rev. Dr. McVickar, of this city, published at the author's expense, and for the benefit of the general Sunday School Union of our Church.

The

SUMMARY

of publications issued from the Press in the year past, is as follows: Testaments, Eighteenmo, 2000; Prayer Books, Octavo, 250; Eighteenmo, (8250,) 9000; Thirtytwomo, 2000; *Tracts*, 102,500; Sunday School Books and Periodicals, 169,840; Churchman's Almanac for 1831, not enumerated in the last report, 3000; Devotional Sonnets, 1000; Communicant's Companion, 2000; The Lives of Hooker and others, by Walton, 1000; Bishop Sumner's Exposition of St. Luke, 1000; Biographical Memoir of Mr. Griffin, 500; The Churchman, 79,888;—Miscellaneous Publications, including Journals of Convention, Reports of Societies, Sermons and various Pamphlets, 39,820:—Making a

Total of Folio Sheets,	79,888
Quarto Publications,	13,690
Octavo Publications,	39,070
Duodecimo,	198,000
Eighteenmo,	153,750
Thirtytwomo,	23,000
Various minor publications,	79,361
Grand total,	497,669

copies of various publications printed at the Press in the year past.

The connexion of the Press with other

RELIGIOUS INSTITUTIONS OF THE CHURCH,

has in the year now closed been materially extended; and its happy results have been proportionally experienced.

Offering their humble gratitude to God who has placed in their hands an institution capable of effecting so great an amount of good, and who has sustained and blessed them in its conduct, the Trustees cannot close their report without expressing their deep sense of the constant and valuable encouragement and support which the institution has experienced since its formation, from individual friends and societies in this and other dioceses; who have to the limit of their ability contributed to its prosperity, by their patronage and active personal exertion.

And, *in conclusion*, the Board desire it to be distinctly understood, that the Press has *not* abandoned *one* of the instruments provided in its establishment for the service of the Church. Some of them it has been obliged temporarily to lay aside, in readiness, however, to be resumed, at the proper *call*, with *greatly augmented efficiency.*

The above report having been read, after remarks by the Rev. F. L. Hawks, D. D.,

Resolved, That the report just read be accepted, and referred to the Board of Managers, to be disposed of as they may deem proper.

Resolved, That inasmuch as nothing is wanting, but the general diffusion of correct information, in relation to the doctrines, discipline and worship of our Church, to insure it the support of all sober, enlightened and really pious men in our country, this meeting regards the establishment of the "Protestant Episcopal Press," having such diffusion of knowledge for its object, as an epoch in the history of our Church, commencing a period, more rapid and substantial in its progress, than it has heretofore experienced.

Resolved, That in the opinion of this meeting the "Protestant Episcopal Press" is one of the great institutions of the Church, to the support of which, pious men of wealth may contribute of their abundance, with the most perfect certainty of witnessing the fruits of their benevolence, in the large returns of actual good performed.

Adjourned Meeting.

On the 10th October, the Society met at the Buildings, Rev. W. R. Whittingham in the chair.

On motion, Resolved, That the Society proceed to the election of five Trustees, to constitute class 3d, whose term of office expires in 1835. The Rev. Jonathan M. Wainwright, D. D., Rev. W. R. Whittingham, Mr. George C. Morgan, Mr. Cornelius Oakley, and the Rev. J. V. Van Ingen, were thereupon chosen, to constitute class 3d of the Board of Trustees, holding their offices until October, 1835.

Resolved, That the above proceedings be published in the Churchman.

Then the Society adjourned.

Attest, J. V. Van Ingen, *Sec'y.*

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A purely devotional manual, of a size convenient for the pocket, (72 pp. 32mo,) intended as a guide and help to the Communicant's devotions on the days of the administration of the Lord's Supper. The Press have published the only American Edition of this work, and have adapted it to the use of American Episcopalians.

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Vol. II. (Standard Works.) Apostolical Preaching Considered, By Bishop J. B. Sumner; author of "A Help to Family Instruction, &c." (Vol. VII. of this Series.) With Preface, Notes, and Index, by the same.

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Vol. VI. (Standard Works—not yet published.)

Vol. VII. A Practical Exposition of the Gospels of St. Matthew and St. Mark, designed as a help to Family Instruction and Devotion. By Bishop J. B. Sumner, author of "Apostolical Preaching Considered."

Vol. VIII. (Works on Episcopacy.) Bowden's Letters to the Rev. Dr. Miller;—With a Preface by Bishop B. T. Onderdonk, of New-York.

Vol. IX. (Works on Episcopacy.) Continuation of Bowden's Letters.—Cooke's Essay on the Invalidity of Presbyterian Ordination. And an Essay entitled "Episcopacy tested by Scripture." By Bishop H. U. Onderdonk, of Pennsylvania.

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*** For a list of Tracts, see the inner page of this paper.

THE CHURCHMAN,

Edited by the Rev. John V. Van Ingen.

Is published weekly, on Saturday, by the New-York Protestant Episcopal Press, at their Buildings, No. 46 Lumber-street.

It will be particularly devoted to the interests, in every department, of the Protestant Episcopal Church; and to this end will maintain and set forth, and when necessary, defend those principles and that policy, which had the well-known warm and decided sanction and approbation of the late venerated and beloved Bishop Hobart; and in the application of which, he so faithfully and successfully labored in behalf of that cause to which "The Churchman" will be devoted, "EVANGELICAL TRUTH, AND APOSTOLIC ORDER."

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